Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The London Morning Chronicle contains a statement of the proceedings on the last anniversary of the English Unitarian Association. This is the only account of the meeting which we have seen in print, and as it is of convenient length, we transfer it to our columns. We had hoped to receive before this time the Unitarian periodicals, in which a more full, perhaps a more correct, account would be given.

The annual meeting of the subscribers and friends of this Society was held last evening at the Chapel, South-place, Finsbury. The assembly was numerous and most respectable, a large portion of the auditory consisting of ladies.

The Rev. Mr Aspland took the chair. He congratulated the meeting on the improved state of the Society, and referred to its first institution twentyfive years ago. From time to time they had appealed to the people, and their appeals, like that which had lately been made to the nation, had been well and nobly responded to. [great applause.] It was true indeed that they had not succeeded in converting whole towns and counties; it was true they had not put down all bigotry and intolerance throughout the land, but it was also true that they had at least taken the sting out of the serpent, [applause] and although bigots might be still as much as ever disposed to annoy, they had been deprived of the power. [much applause.] There was perhaps in that chapel no person who was not aware, that at a late meeting composed of all ranks and denominations of Christians, the Unitarians were put upon their trial, the question being discussed whether or not they were such Christians as it became the Orthodox to admit of their cooperation. He was happy to say, that without any effort on the part of the Unitarians themselves, the decision of Churchmen and Dissenters was, that the principle of the Unitarians—that is, the recognition of the Holy Scriptures as their rule of faith—was a christian principle, and that, therefore, they were to be regarded as Christians, with whom the Orthodox might shake hands. [applause.] They had the happiness to see in that room, in the morning, the distinguished man who had risen like the star of the East, and had diffused light among those who were sitting in the darkness of the shadow of death. [applause.] That illustrious man had worked himself out of the darkness of Heathenism into Theism, and from Theism into Unitarian Christianity. [applause.] He [the Chairman] was glad to find that the excellent Rajah considered himself amongst them, as associated with the most intelligent and stirring sect in the world. He (Mr Aspland) believed that they should presently hear from that distinguished person's own lips his unsophistocated feelings with regard to their cause, which he called the old and pure Christian faith. [great applause.]

Mr Hornby read the Treasurer's Report, which, on the motion of Mr Rutt, was accepted. It showed a deficiency of £60.

Mr Mardon then read the Report of the Committee: which showed that great activity had been exerted in their cause during the last year, and had been attended with great success, not only in Great Britain and Ireland, but in many parts of continental Europe, and of America, as also of India. It gave assurance that still greater success might be anticipated for the next year. The Committee also explained in the Report that they had admitted the Rajah Rammohun Roy an honorary member of the Association, [applause] and that in doing so they had availed themselves of their privilege for the second time since their appointment.

Mr Christie rose to move that the Report just read should be received; but previously to putting that resolution he would remark, that the acquiescence of the Society to the statements made therein by the Committee, was perfectly compatible with the expression of objections to any part of the Report by any gentleman in the meeting. [hear!] The Committee, he believed, had embodied the most important features of the Report in resolutions, and when these came to be discussed, then would be the time for any gentleman to state whatever objections might occur to him.

The Resolution was then seconded. Before it was past,

Mr Young rose and said that he could not consent to the reception of the Report without objecting to the improvidence shown in permitting the expenditure to exceed the income of the Society. He, at the same time, trusted that pounds, shillings and pence, would not long seriously impede the success of the cause in which they were engaged. He recommended that the meeting at its separation on that occasion, should stand adjourned to an early day for the purpose of devising means for the raising of funds adequate to the more effectually promoting the important objects of the society.

After a short conversation with the Chairman and others, Mr Young declined to put his proposition in the form of a resolution, on the assurance of the Treasurer (Mr Hornby) that he believed the deficiency would be more than compensated by subscriptions, before the close of the meeting. [applause.]

The Rev. Thomas Madge rose to propose a vote of thanks to the Rev. Mr Hutton, for the excellent sermon which he had that morning preached to the Society. [much applause.] In doing so, he would remind the meeting, that although the ultimate success of the great cause of truth was certain, yet it must be effected by human instrumentality. They should, therefore, not abate their exertions. He would also allude to the objection that had been raised to the denomination of the Association as being of an exclusive and party character. He denied that assertion. The appellation, Unitarian Christian, was most comprehensive. It included all those, who acknowledged one God and one Mediator. But that church which demanded an unqualified assent to thirtynine articles, each of them containing, perhaps, thirtynine distinct propositions, was really exclusive and intolerant. It had been said that they ought to adopt no other designation than the name of Christian. Well, for his part he wished most earnestly to see the time when the name of Unitarian would be wholly merged in that of Christian. [enthusiastic applause.] He knew the time would certainly come, and he would say to those who made those objections, the sooner that time comes the better. [applause.] That would be indeed, the Euthanasia of the Association. [loud and continued applause.] Under the present circumstances of society—when man was erecting reason as the tribunal by which the justice of laws, and the fitness of legislators, the doctrines of priests and the authority of kings would be judged—he could not believe that that church could long prevail which excluded its members from the exercise of reason. [applause.] If the authority of high names could confer honor upon a cause or give it success, then no cause could derive more powerful aid from that source than Unitarian Christianity.—They could boast of those men who first died for love of Christ. [applause.] In this land itself they could boast of Milton, Newton, and Locke. He congratulated the Society on the altered state of Unitarianism, within the last 40 [illegible] even Geneva, the scene as well of the glorious struggle of Calvin in the cause of truth and toleration, as of his cruel persecution of the Unitarian Reformer, Servitus, was quitting the faith of her fathers, and adopting pure Christianity. In this country, also, great as were the difficulties to be overcome, the cause was making way, much openly and visibly, but still more secretly and silently. He concluded by moving the thanks of the Association to the Rev. Mr Hutton.

Mr R. Taylor seconded the motion.

[An interruption of some minutes was occasioned at this stage of the proceedings by the entrance of Rammohun Roy, who was greeted with enthusiastic applause.]

The resolution of thanks having been passed amidst very great applause;

Mr Hutton rose to express his grateful sense of the high honor conferred on him by the vote. He stood before the Society not as a man having any claims of gratitude from them, but as one who was deeply their debtor It was by the tracts of that Society, disseminated throughout the north of Ireland, of which he was a native, that he had been enabled to emancipate himself from the despotism of the creed in which he was educated. He was an enemy to monopoly in every shape, in earth or in heaven, [a laugh] and he would not monopolize the time of the meeting further than to declare, that he owed every blessing which he possessed to his instruction in the Unitarian principles. [applause.]

Mr Richmond moved a "resolution of thanks for the efficient performance of their duties, to the Secretaries, the Rev. W. Johnson and Dr Bowring," now retiring from office.

The resolution was seconded by Mr Bischoff and carried with applause.

Dr Rees then read the names of gentlemen proposed as Treasurer, Secretaries, Committee, and Auditors for the ensuing year, which were unanimously agreed to.

Mr Hornby then stated to the meeting that his anticipations respecting the subscriptions had already been realized. [applause.] He read the names of the new subscribers, amongst whom were 38 additional annual subscriptions. [applause.]

Dr Bowring said, the Committee had done him the signal honor of depositing in his hands a resolution welcoming their illustrious eastern friend, and informing him of what they felt and hoped from his advent among them. He (Dr B.) remembered to have somewhere met with the inquiry, 'what would be our sensations, if we should find ourselves in the presence of those time-honored men whom history records as the instructers of mankind?' He had often reflected upon the feelings of those men who, first traversing the southern seas, beheld that beautiful constellation the Golden Cross, and he believed that such were the sensations with which he stretched forth his hand to welcome the illustrious Rajah Rammohun Roy [long continued applause.] Distance had something of the effect of time, and we were apt to regard the presence of a man whom half the earth had separated from us with almost similar sensations to those with which we should meet one whom time had separated from us by a thousand years. The heroism of the Rajah in the cause of true religion, was much more enterprising and disinterested than Europeans could easily suppose. When Peter the Great descended from the throne and retired to learn ship-building at Saardam, he gained more honor than he had gained by all his victories. But he had no prejudices to encounter, and no sacrifices to make. He had himself formed the opinions by which his conduct was to be judged. But their illustrious guest had overcome all the prejudices of caste and education, and foregone the highest honors of the Brahmin race, to labor in the cause of truth. [applause.] Time would fail, if he (Dr B.) should attempt to go through the history of his illustrious friend. If at this present moment the pile was not burning in Hindostan upon which some wretched victim was to be sacrificed to a barbarous superstition, it was to the exertions of that Rajah the prevention of the sacrifice was to be attributed. [much applause.]—When, therefore, he came among them, they could not refrain from expressing to him the delight with which they had marked his onward course, and their reverential gratitude for the services he had rendered to the cause of truth, and their ardent wishes to promote the objects of his journey. [applause.]

The resolution, expressing the gratification with which the Society saw the Rajah among them, and their anxiety for the cause of religious reform in India, being seconded by Rev. Dr Kirkland, of Boston, in the United States of America, was passed with enthusiastic applause.

The Rajah Rammohun Roy, (who seemed to labor under indisposition and was heard with difficulty,) said that he had been too unwell and too much exhausted to take an active part in the day. He was much indebted to Dr Kirkland, to his friend Dr Bowring, and to the Society, for the honor they had done him in calling him a fellow laborer and in admitting him to their Association as a brother. But he was not aware of what he had done for the cause of truth, which should give him a claim to [illegible] he had done was for his own salvation. He believed in almost all the doctrines which they (Unitarians) held, but he was not conscious of having done anything to merit the gratitude and praise of that meeting. If he had done anything, it must be very trifling. The Hindoos and Brahmins to whom he was related were all opposed to the doctrines which he advocated. But Christians in India were more hostile to his principles and those of the Society, even than Hindoos and Brahmins; and he found still greater hostility among Christians in this country. They abhor Unitarianism and simple truth, because they loved mystery and were pleased with mystical forms of religious worship. If, however, the system of the Unitarians were true, it would infallibly prevail; for truth always prevails, notwithstanding the opposition which it met with. The Unitarians' system seemed to him to be simple, and to have common sense on its side. They had reason, scripture, and common sense in their favor; but wealth, power, and prejudice were struggling with those other three. [great applause.] He believed, however, that the success of their (the Society's) cause with the advancement of knowledge was certain. He would conclude by assuring them that he should never forget the honors which they had from time to time conferred on him. [The speech of the learned Rajah was frequently interrupted by applause, and its conclusion was followed by very great cheering.]

The Rev. Mr Taggart, in moving the next resolution, alluded to the foreign objects of the Society. One of the great advantages of the constitution was, that they were led into an acquaintance with their fellow creatures in all parts of the world; and though there was matter of lamentation in the ignorance that existed, still there was much to delight in the thought of becoming acquainted with those eminent individuals, who were introduced to their notice through the agency and operation of the Society When they confined their views solely to their own country, they were apt to be amazed, astonished, and overborne by the extent to which prejudice prevailed against what they deemed to be scriptural truth; and it was, therefore, consoling to turn toward other countries where they could find virtuous and enlightened individuals, who were ready to cooperate with them, in the dissemination of religious truth. The Rev. gentleman then, in particular, alluded to the Transylvanian Unitarians, and observed, that at the time of the reformation, that country had afforded a refuge to the Unitarians, who were persecuted in other parts of Europe; and it was therefore gratifying to know that this body had so far flourished there, that now there were 110 Unitarian churches in their country, and 50,000 souls devoted to the cause of Unitarianism.

Dr Rees, in seconding the resolution, said that when that association had first been formed, no one could have expected to see the day when that chapel should be the central point for bringing together the most distant quarters of the globe. In America, in particular, the results were very interesting. A few years ago there were not above one or two ministers there that would venture to avow themselves Unitarians, and he remembered an American clergyman, when over here, demurring as to preaching in a Unitarian pulpit, lest it should come to the ears of his congregation, and raise a prejudice against him. Yet now let them look at the names and the talents of those who advocated the Unitarian cause in America, and see what a change in a very short time had been effected. With a rapidity scarcely credible, it had spread from the shores of the Atlantic to those of the Pacific, and from the northern Lakes to the Gulf of Mexico.

The Rev. W. J. Fox, said that the motion which devolved on him to put to the meeting, was one which had never been surpassed by any proposition that had been made to that Association, or to the various Unitarian Societies by whose combination that Association had been formed, for the simplicity and truth of the principle on which it was founded—for the benignity of the spirit by which it was animated, or for the importance of the results of which its adoption might be productive. It was a resolution which directed their views, not to the rich, the great, or the learned, but which turned their attention to the great mass of society. The Rev. gentleman then read the motion, which was to the effect, that Home Missions should be formed for the instruction and alleviation of the condition of the poor. It must be evident to those who had paid attention to the formation of such institutions, that this proposition differed materially from any that was now in existence in this country; in fact it was the creation of a new class of christian ministers—of a set of Evangelical teachers, whose duty it would be to carry the gospel into those abodes of vice, wretchedness and misery, where the regular preacher, owing to the nature of his labors, could not be expected to penetrate; and where, without some such mode of instruction, it never could be expected that Christianity would make its way. It would not be the business of such men as were to be employed on this mission to enter on the subject of particular tenets; it would [illegible] those whom they should have to instruct with the niceties of theological disquisition. It would be enough that, if information was asked, it should be given—if doubts were entertained, that they should be explained and made clear. This proposition, should it be carried into effect, would be different from all others, because it would extend its attention to the spiritual wants, as well as to the temporal necessities of mankind. It would regard man in all his faculties. It would seek to dissipate his physical wretchedness as well as his mental misery. But though it had thus much of novelty about it, it could not be said that the scheme was altogether untried; for, thanks to the zeal of their brethren in America, Dr Tuckerman's Report gave ample demonstration that if the plan failed in this country, it might be owing to the want of skill on the part of the originators of the scheme, or to the want of zeal on the part of its supporters, or to the want of aptitude on the part of its agents; but at all events, it would not be owing to any fault in the thing itself, for it appeared from the extracts of that Report, which probably many who heard him had had an opportunity of reading, that great good had been actually realized in the town and neighborhood where the attempt had been made. It was estimated that in London seventy thousand persons rose every morning, who had no resource whatever for the coming day, and whose only prospect for passing through it was either by means of beggary or robbery—of fraud or violence. To this number there was to be added a proportion of children, who were training gradually to a course which would end in the loss of their services as good citizens to the state, or perhaps, through the means of vice early learned and dangerously followed, to the direful expiation of blood. With such considerations as these pressing upon them, should they rest contented and do nothing? It might be said that whatever they could do would be but little. It was true that it would be but little; all good effects at the outset were but little, but they grew and expanded till they overshadowed the sin against which they had been brought; and thus, where sin was abundant, grace was superabundant. [applause.]

Mr Chapman, the Rev. Mr Yates, and Dr Carpenter, shortly addressed the meeting, which, after passing a vote of thanks to the Chairman, broke up about half past ten.

Memoirs of the Rev. JOHN TOWNSEND, *Founder of the Asylum for the Deaf and Dumb, &c, &c.* Boston: Crocker and Brewster, 1831.

The following are extracts from an interesting Memoir recently republished in this city, from the English edition, of an excellent man, distinguished by the simplicity and integrity, and more especially by the benevolence of his character. He was long known and honored as a faithful minister in the neighborhood of London, where he died, greatly lamented, in the early part of 1826. His preaching was plain and direct, but full of vigorous thought, and is represented as singularly useful to persons in very various and distant ranks of life. Great confidence seems to have been reposed in his judgment. But the character, in which he is particularly exhibited in this Memoir is that of a *christian philanthropist*: uniting an ardent zeal with prudence and insight into character.

Mr Townsend has been aptly styled "the apostle of charity;" such in very truth he was. The sphere of his philanthropy was so large, and embraced so great a variety of objects, that the relation would be tedious. He had not only commenced and reared two lasting monuments of his benevolence and perseverance, but he belonged to almost every Society that embraced either religious, moral, or physical relief to his fellow men. The perusal of the accompanying sketch will give an imperfect view, which is more fully developed in the selections from the Diary.—There are, however, some acts of beneficence, to be related only by those, who knew him in his more private habits. With a limited income, he allowed aged persons a small stipend to assist them in the winter, at which season he distributed coals; giving not merely to those of his own congregation, but extending his liberality to the poor of his neighborhood. So early as the year 1786, he had established a Society for visiting the sick; and the love and respect shown him by the miserable and destitute of his own vicinity, equalled the tribute of admiration which he was ever receiving from the noble and the wealthy. He was sometimes honored by being appointed almoner; but this never superseded the usual draft upon his own funds, which was extended with every increase of income.

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Mr Townsend possessed a clear and vigorous understanding. His conceptions were neither striking nor imaginative, but he had great originality and accuracy of thought.—His intellectual endowments were not numerous, but he had a mind well informed on all subjects, connected with the general interests of the world and of the church.

Prudence was a prominent feature in his character; and to this valuable gift, with his extraordinary energy and perseverance, may be attributed much that he effected. His caution never allowed him to communicate, in his private circle, aught that had transpired in committees, or in his pastoral visits.

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That there was an universal confidence in his judgment, was evident from the frequent appeals made to him for decision in cases of difficulty. Churches and families submitted to him their most private affairs; and his character as a peace-maker beautifully blended with his sense of justice, which never allowed him to condemn any man but upon clear evidence of guilt. He never listened to surmises, nor to that species of slander from which the most innocent can find no refuge. The absence of all acerbity of character marked his decisions and his opinions—severe to himself, he loved to display that mercy to others—

> "Which becomes
> The throned monarch better than his crown."
> "In the course of justice, none of us
> Should see salvation; we do pray for mercy;
> And that same prayer doth teach us all to render
> The deeds of mercy."

The writer having mentioned his strong attachment to the principles of Protestantism, and his readiness to unite in affection and action with Christians of various names and parties, never permitting an attachment to his own private views to interrupt his charity;—having observed, also, that his distinguished success in his projects of benevolence obtained for him very flattering applause from individuals of the highest rank in England, adds:—

"He was a man of sincere and unaffected humility: his temptations to vanity were as powerful as could well have assailed any public character—the applause of popular assemblies, the homage of the representatives of foreign nations, the condescensions of royal favor on the part of crowned heads, and of princes of the blood, the general estimation of the wise and good; yet all this abated not the lowly estimate he formed of himself. He was proof against 'the fascinations of the high-born smile,' which dissolved not his stedfast virtue, nor betrayed him into vain glorious display, or obtrusive presumption. I heard a venerable Prelate of the Episcopal church once say to him in a public company, 'Mr Townsend, if you come to our city, and take up your quarters any where but in the Bishop's palace, I shall be quite affronted with you:' and this was not the only instance in which the Episcopal portals were open to receive him by express invitation."

Neither envy nor jealousy entered his soul. The rising star of a younger and more popular minister was hailed with pleasure; and if by accidental levity in conversation or in conduct, such were likely to fall under censure, his moral and christian courage never failed to warn them of their danger. He has frequently incurred the risk of losing their friendship, rather than encourage that which his devout spirit esteemed wrong. Any allusions to Scripture, uttered thoughtlessly, always grieved him, and the advice of the

Apostle to the Ephesians being his motto, was enforced on those with whom he associated. *A strict adherence to truth marked his own conversation; he avoided narrative, as he dreaded the probability of giving an unintentional gloss, which might mislead those who listened.*

When the Patriarch was buried, there went with him a great company, who mourned with great and sore lamentation. Thus it was with our venerable friend, at whose interment a tribute of respect and esteem was exhibited, which was almost unparalleled. The carriages covered a length of road that might have indicated a royal funeral. The voluntary homage of thousands told that the poor had lost a friend, the helpless a counsellor, the children a father.

[For the Christian Register.]

ANNALS OF MY PARISH.

"Soon after my entering the room," said our aged narrator, as he proceeded to describe the meeting which he had attended, "Mr N. arose. His personal appearance was such as at once to arrest my attention. He was tall, well formed, and graceful in his movements; his eye of a clear deep blue, keen and discriminating. You felt, on seeing him, that you were in the presence of a man of superior powers; and this, in a degree, prepossessed me in his favor. He commenced with the reading of a hymn. The tones of his voice were deep, rich, and melodious. It gave force to one of the best among Watts's Hymns, and fixed on him every eye in the room. In the prayer which succeeded, there was a solemn appeal to the awakening grace of the Lord. It was uttered with that earnest and tender affection, which never fails of reaching the hearts of those for whom a preacher thus intercedes. After a second hymn, adapted by its fearful imagery to stir the depths of the soul, the speaker rose. Turning his eye slowly and piercingly on the audience before him, he pronounced for his text that passage so eminently suited to alarm the impenitent, 'strait is the gate, and narrow is the way, and few there be that find it.'

"As the sermon, or I should rather say, the address, for he used no notes, advanced, all soon forgot the air and manner, and became absorbed in the theme. We heard full and glowing delineations of the many classes who would lose the way unto life. The maledictions of the Judge against the unholy were declared with a voice which entered every recess of my heart. Many years have passed since that anathema was sounded in my ear, and many voices have since uttered heavy denunciations in the churches I have attended; yet there was in *that* one, I know not what of soul-thrilling power, that even now seems arresting my breath and freezing my life-blood. Unaccustomed to reason upon religion, I was all imagination. My age was such, my temperament such, that these terrific scenes impressed me deeply. I thought on my way; and meantime a low sobbing came on my ear. A sigh, a groan succeeded. This was too much to be borne. Nature was struggling within. Sympathy became electric and all powerful; the fountains of the great deep were broken up in my heart.

"The preacher, after closing the exercises, desired all who were anxious for 'the narrow way' to remain. There was silence for the moment. One then moved toward the door. Some followed, a few yet tarried. You may believe I was among them. Mr N. questioned us in turn. I was too much occupied with my own feelings to to hear aught but the reproofs of the monitor within. If so few were to be saved, for me there could not be one ray of hope. And such was my intimation to the inquiries of the preacher. He gave me some special directions, mingling with them almost no encouragement, but saying, 'it *may* be the Lord will have mercy upon you.'

"The ensuing day, I called on one whom I had observed among the inquirers. It was George B. He, like myself, had passed a sleepless night; his haggard look bespoke it. Another week, Mr N. again addressed us. He then distinctly assured me, 'I must feel that I deserved the eternal wrath of God and was *willing* to abide it, or I could not be saved.' And this feeling I now sought. Nothing gave me joy, but the discovery of some new sin in my past life. As I met one morning my old associate, his step seemed unusually light and his countenance changed to gladness. 'I have found Christ,' were his first words. He spoke of a shining light he saw at midnight,—he thought it miraculous, and concluded in that hour he 'obtained a hope.'

"But alas! no hope for me. At length, as I sat in the darkness of evening and thought of a sin that day committed, it flashed on my spirit—this is enough—I am indeed the vilest of men and believe myself a child of Satan. In an instant it occurred to me, this must be conversion. I now attended many meetings, forsook my worldly companions, and gave myself wholly to religion. My young friend was the chief among those who exhorted, prayed, and went from house to house urging all to repentance. Unhappily, by his forward manner, he repelled instead of winning souls. Months elapsed and some of our number began to wax cold and careless. Of these was George. He left our place, and with his removal I learned his piety abated. My own I found was the creature of society, and became sickly, and withered, so soon as our conferences had ceased. The waters were now calm; but a distant storm was gathering—the storm of unbelief. How I met it, and how I escaped its fearful ravages, you shall in the issue hear." S.

[For the Christian Register.]

COTTON MATHER.

Mr Editor,—In reading Mr Upham's very interesting Lectures on Witchcraft, I have been somewhat surprised at his account of Dr Cotton Mather, in relation to this subject. Of the far-famed author of the Magnalia, Mr Upham thus speaks,—"He repeatedly endeavored to get up a delusion of this kind in Boston. An instance of witchcraft was brought about by his management in 1688. There is some ground for suspicion, that he was instrumental in causing the delusion in Salem. *** It can be too clearly shown, that he was secretly and cunningly endeavoring to renew them during the next year in his own parish in Boston. The state of things which Cotton Mather labored to bring about, in order that he might increase his own influence over an infatuated people, by being regarded by them as mighty to cast out and vanquish evil spirits and as able to hold Satan himself in chains by his prayers and his piety, brought him at length into such disgrace, that his power was broken down, and he became the object of popular ridicule and open insult." page 114.

Can Mr Upham make good such grave charges and such important implications against the so much and so long revered Dr Mather? I have no doubt, he thinks he can. But will the community, will those who esteem it their chief honor "*to stand where Cotton Mather stood*" as respects theological opinions, be satisfied with that evidence, which he has produced in his lectures? No, Sir, I am persuaded they will not. Feeling a deep interest in the fair fame of the "very Reverend and learned Cotton Mather, D. D.," and feeling also a dissatisfaction with the character attributed to him by Mr Upham, allow me, Mr Editor, through the medium of your paper, to call upon him to bring forth to public view his strong reasons for his belief respecting the Dr's special agency in getting up the witchcraft delusion. *Facts, stubborn facts* seem requisite to justify him in the course he has pursued against the Dr, and *more facts than he has yet adduced.* I do not aver before heaven and earth that he cannot produce the proper evidence,—but I must be allowed to suspend my belief that he can, until this evidence be given to the public.

In the meantime, I must continue to find delight in contemplating the character of Dr Mather, as given by those, who knew him well, and their discourses occasioned by his death.

His colleague, Mr Gee, thus speaks of him:—

In the death of one who made so bright an appearance among the excellent of the earth, the whole land has lost a very considerable part of its strength and glory. Truth and Justice have lost a champion, who was able to defend and maintain them. Learning hath lost an eminent Patron who was ever ready to promote it. The churches have lost a pastor who was a pillar in the house of God.

He was a bright ornament and singular honor to the ministerial order and profession; shining as an instance and pattern of natural, acquired and gracious endowments. The capacity of his mind—the readiness of his wit—the vastness of his reading—the strength of his memery—the variety and treasure of his learning, in printed works and in manuscripts which contain a much greater share—the splendor of his virtues, which, from the abundant grace of God with him, shone out in the constant tenor of a most entertaining and profitable conversation—his uncommon activity in the cause of Christ—his unwearied attention to the [illegible] of the pastoral function—his extensive zeal and numberless productions to do good on all occasions—these things, as they were united in him, proclaimed him to be truly an extraordinary person, and united to make it difficult to find his equal among men of like passions with us. He was pious, but not affected,—serious without moroseness—grave, but not austere—affable without meanness—and facetious without levity. He was peaceable in his temper—but zealous against sin. He was a strenuous nonconformist to uninstituted ceremonies imposed upon conscience as terms of communion among saints, which he considered as violating of christian liberty and snares to the souls of men. He strictly adhered to congregational principles of church order and government; which he thought most agreeable to the rule of God's word; the laws of society, and the rights of mankind. He was a vigorous defender of the reformed doctrines of grace, and of the mysteries of revealed religion,—which he ever regarded as the excelling glory of the christian dispensation. And yet he was catholic in his charity to all good men, though differing from him in circumstantials and modalities—desirous to have churches resemble the kingdom of heaven—willing to receive all men as Christ receives us to the glory of God,—pleading for no terms of communion but the terms of salvation. He was abundant in liberality to the poor, both in soul and body,—but careful to distinguish the proper objects of it—and obliging to strangers though often ill requited."

For a similar view of his character see Prince's funeral sermon on Dr Mather.

Now, Mr Editor, what are we to believe respecting Dr Mather? *What is the truth respecting him?* I should feel indebted to any one, who would harmonize the views of Mr Gee, Mr Prince, and Mr Upham, on this subject, so as to present to us a worthy and consistent character—as justly belonging to Dr Mather. O.

[For the Christian Register.]

OPINIONS NINETY YEARS AGO.

Mr Editor,—In 1744, Rev. Elisha Williams, Rector of Yale College, published a pamphlet, with this title, 'A seasonable Plea for the Rights of Conscience.' The following extract from the pamphlet, we humbly but earnestly recommend to the attention of the present Professors at Andover and at New Haven.

If men receive the doctrines prescribed them by Popes, by a council, by a Convocation or a Parliament, from the writings of Fathers, or any Doctors of learning or reputation, and conform to the dictates of these or such like authorities—the authority to which they give this honor is undoubtedly the *rule* of their faith and practice. So if we submit ourselves truly and impartially to the authority of Christ, search for the truths we are to believe in his written word, then only do we make him our director and guide, and the scriptures the rule of our faith and practice. And it is the scriptures *alone* which have this right to our entire submission; and no other authority which has or can be set up, has any right at all to govern and direct our consciences in religious matters.

This is a truth of too great importance for a Christian, in any measure, to give up; and is so clear and obvious a truth, that it may well pass for a self evident maxim, *that a Christian is to receive his religion from Christ alone.*

As, therefore, in the church of Christ no other power or authority may be admitted but that of Christ alone, so no laws may be made for, *nor any doctrines taught and enjoined* upon the christian church, besides those he has made, taught and enjoined.

If Christ be the Lord of conscience, the sole King in the church, then it will follow, that all who, in any measure or degree, *assume* the power of directing and governing the consciences of men, are justly chargeable with *invading* his rightful dominion.

I might also add, that for any to assume the power of directing and governing the consciences of men, instead of leaving them to the scriptures alone, is evidently a declaring them to be *defective* and insufficient to that purpose: And, therefore, that our Lord, who has left us the scriptures for that purpose, *did not know what was necessary and sufficient for us;* and has given us a law, or rule, the defects of which are to be supplied by the wisdom of some of his own wiser disciples. How high an imputation this on divine wisdom, they would do well to consider, who *impose* their own doctrines, interpretations, or decisions, upon any of their fellow men, by punishments, legal disabilities, or any *other methods*, besides those used and directed in the sacred scriptures.

I can imagine of only one evasion or objection to the correctness of the above remarks; and that is, that Mr Williams was educated at Harvard College, and had imbibed something of the liberal and independent spirit of that Seminary! A. B.

[For the Christian Register.]

CREEDS.

Mr Editor,—In your paper much has been published on creeds and their injurious effects to the cause of Christianity. Is it consistent to condemn in others what we allow in ourselves? Do not most, if not all, Unitarian churches require assent to a creed before admission to church membership? To urge that Unitarian creeds are more simple and less objectionable than those of other denominations, is not satisfactory to my mind. If I am wrong in my conclusion, that all creeds are the inventions of men, without any precedent or example from scripture, other than a simple expression of belief in our blessed Saviour, you will do me a favor, to correct my error. C. P.

CHRISTIAN REGISTER.

BOSTON, AUGUST 6, 1831.

INTELLIGENCE FROM ENGLAND.

Our readers will be pleased with the account which we have copied from an English newspaper, of the annual meeting of the British and Foreign Unitarian Association. The anniversary appears to have been celebrated with much spirit, and to have been highly enjoyed. It is delightful to notice such indications of the interest with which the cause of truth and freedom is sustained by our brethren abroad. Through the kindness of a friend, we have been favored with a letter from a Unitarian clergyman in England, some passages of which we are permitted to extract. It will be observed that the writer corrects an expression improperly attributed to Rammohun Roy by the reposter in the Morning Chronicle, which we had ourselves corrected from a communication that appeared in the Chronicle of the next day.

The writer of the letter, after giving some reasons for a delay in his correspondence with his friend, proceeds as follows:

Another cause of interruption, has been, for the last three months, the intense and universal interest in the great measure, (wise, uncompromising, and extensive,) of our present government, for the renovation or regeneration of our constitution—the support given to it by our straight-forward, well intentioned, and good judging king, who has won all hearts—and the earnest, and really noble conduct of the people at large. Our countrymen have raised themselves greatly in the estimation of all who have witnessed the past scenes of an election, and the conduct of the *people* in this. In the great struggle which has taken place in various counties, when voters were to be conveyed to a distance, all expenses have been defrayed by those who could not go at their own expense; and in towns, the disgusting intemperance which has h retofore degraded numbers has not been seen. In Bristol we had a very early and splendid tirumph. The tory member, Mr R. H. Davis, (who had declared the present measure revolutionary) could not stand his ground, and retired after a strict canvas on the part of his friends, though nine months before he had 5000 votes, and the reformers Baillie and Protheroc, (the former of whom had been brought forward in the preceding election by the W. I. interest to oppose the latter, and had succeeded,) were returned a week after the king dissolved the parliament. Last time the election expenses were, Baillie, £24,000—Protheroc, £7000, and Davis £5000; and this time Protheroc's expenses did not exceed £150—and the rest must have been small. There were no public houses open, no liquor drunk; but all was order, and the earnestness of public duty. All felt th t there was now something to make exertions and sacrifices for. The great measure has far exceeded my expectations—indeed I may say those of every one.

It is the confidence that we feel in the uprightness, openness, and enlightened views of our present administration, which cheers us with respect to the future; and in the present state of Europe, the wisdom and stability of such a government is of vast importance to the progress of knowledge and liberty. I have always entertained good hope of my country; but I never dared to hope that the progress of good would have been so rapid as it has proved. The reservoir was secretly filling, from innumerable rills; and at last the floodgate has been opened, and the grand stream has issued forth, to sweep down intolerance and bigotry, and to carry fertilizing streams in all directions. I congratulated Rammohun Roy that he had come among us at so important a period, and when he saw the nation in its most elevated character; his reply to that part of my letter was as follows. "I indeed congratulate myself and you on the glorious prospects that are at present opening upon this country, and all the countries depending upon it, nay on the world itself, from the most important, wise, and salutary, political reforms now in progress."

I returned from London on Friday evening, whither I went on the preceding Monday to attend the British and Foreign Unitarian Association, on the 25th, with an especial view to the expected presence of our illustrious visitor, Rammohun Roy. The Rajah was not at home on the Tuesday or Thursday; but I saw him a good deal on the day of the meeting, accompanying him from Regent Street to Mr Fox's Chapel in Finsbury Square, both to the service in the morning, and again in the evening to the annual meeting of the Association, at which Mr Aspland presided. The interest which he has excited among our Unitarian brethren is very great and earnest; and I have no doubt that, from his great respectability, learning, and talents, his coming among us will be attended with great service to our cause. He has been visited by the Marquis of Lansdowne, the Bishop of Salisbury, (Dr Burgess) and other persons of distinction; he is, I am told, highly spoken of by Col. Fitzclarence, (the son of our present king, now Earl of Munster, and, it is said, about to be made Duke of Clarence, and sent out as Governor General to India;) and it is understood that Lord Wm. Bentinck has written respectfully of him to the India Company. He has in view to exert himself as much as possible to procure such relaxation of their ordinances as may improve, both physically and morally, the condition of his countrymen. He does not provoke controversy with his Orthodox visitors; but when it is commenced, he goes into it with "full purpose of heart;" and I am informed that the mild and intelligent Brahmin is very successful. It is reported that Bishop Burgess asked him what, if Henry Martin (the self-devoting Missionary in Persia,&c.) had lived, would probably have been his success; and that Rammohun Roy replied, that with his opinions he could not have been successful among the Mahommedans. My own expectations were more than answered, in the clearness and comprehensiveness of his views, the soundness of his understanding, the dignity and urbanity of his manners, the attaching kindness of his deportment, and the strength of his convictions. His strength is very much exhausted by the numerous visits he receives, and the many exciting calls he has upon his thoughts and exertions; and he wished on Wednesday, that it might be deemed sufficient for him to have attended our *meeting for worship;* but we represented to him that great numbers would be present in the evening who would not have another opportunity of seeing him, and that as this meeting would be one of some notoriety it would be of much importance that he [illegible]

We reached the Chapel about an hour and a half after the commencement of the business; and when the proceedings in train had been brought to a close, a very able and judicious resolution was moved by Dr Bowring, and seconded by your Dr Kirkland, expressive of the deep interest of the Association in the amelioration of the condition of the Hindoos and the spread of a purer faith among them, and of the respect and admiration with which we have contemplated Rammohun Roy's course, and affectionate congratulation on his arrival among us. The whole assembly rose in testimony of their accordance in the resolution; and the impressive scene must have been deeply affecting to the Hindoo Reformer. He then himself addressed the meeting, in the tone of exhaustion, but with perfect collectedness of manner, and accuracy of expression; with low self estimation, but decidedness of conviction. But you will soon see a report of it, and of the proceedings generally, in the Repository: and I will enter no further into particulars, except to say, that if the Morning Chronicle report (26th May) should reach you, a misapprehended expression may cause doubt as to his christian faith. The report says "He believed in almost all the doctrines of Christianity;"—his words were "I believe in almost all the doctrines which you (the *Chairman*, for he particularly addressed him,) hold." He meant, I think, to exclude the doctrine of simple humanity. As Mr Fox was soon to speak, he remained for a time, and had the opportunity of hearing a great part of one of his most eloquent speeches, advocating the encouragement of such a mission as Dr Tuckerman's in Boston. He was, however, unable to remain in the crowded Chapel, and I undertook to request the Chairman to communicate to the meeting, that he left it solely from fatigue arising from indisposition and the earnest interest which he felt in the proceedings of the day. *After the Reform Bill has passed* he will go to Scotland. On his return he visits Bristol. He then will go to France and to Rome; and, I understand, return agai to England. He calculated on being out two years; and I suppose, therefore, he will be with you at the close of '32. He is accompanied by his adopted son, a fine intelligent youth, and three native servants.

We learn by some of the Journals that a note has been addressed by Rammohun Roy to the editor of the Times, from which it appears that he is unwell. The substance of the note we give as we find it.

Rammohun Roy.—This distinguished stranger addressed the following letter, on Wednesday last, to the editor of the *Times*:—"Sir,—One of my objects in visiting this country has been to lay before the British public a statement, however brief, of my views regarding the past condition and future prospects of India. Indisposition and constant engagements since my arrival have hitherto prevented me from arranging my ideas on the subject. But perceiving that different parties—friends or strangers to me, I know not—have been making contradictory statements regarding my supposed opinions respecting the India question, &c, in your most valuable and ably conducted journal, I beg to say, that as soon as my health now convalescent permits, I shall hasten to publish in a printed form my opinions on the above subject, however humble and insignificant they may be. In the meantime, until the reform bill now pending is settled, any question respecting the improvement of India, or any other part of the British dominions, appears to my mind of comparatively no importance whatever. And as any farther excitement at present would retard my recovery, I beg you will oblige me by refraining from indulging any correspondents who may feel disposed to use my name, either in support or in opposition to their particular sentiments."

DECAY OR PERVERSION OF CHARITABLE FUNDS.

The history of charitable foundations, and of legacies bequeathed to them, shows but too plainly the enormous abuses, that may creep in with the progress of time, and the necessity of a constant, vigilant, and *disinterested* inspection of them. The investigations, that within a few years have been made in Great Britain, under authority of Parliament, into the state of some of their ancient charities, particularly of schools for the education of the poor and of asylums for lunatics and others, have unveiled a mystery of iniquity almost surpassing belief. In many instances were found ample endowments, yielding large annual incomes, which were pocketed by men under the name of head-masters, sub-masters, ushers, &c, occupying spacious and commodious houses, without a single pupil to be instructed.* Even the great public schools of England, such as Eton, Winchester, St Paul's, and Westminster, though crowded with scholars, present flagrant instances of perversion of the original intention of their founders.

From the Reports of the Education Committee, appointed by the House of Commons, it appeared that at Eton and Winchester particularly,—the former of which was founded by Henry VI. for the "education of *seventy poor and indigent scholars*," who were required as a condition of their admission to swear that they had not £3, 6s. a year to spend; while at Winchester it was expressly ordered, that if any scholar come into possession of property to the amount of five pounds a year, he shall be forthwith dismissed—there existed egregious abuses. The pupils are all children of opulent parents, and many of them of noble families; who at the very time they *solemnly swear* they have not three pounds six shillings a year to spend, are paying large sums for their tuition as well as for their sumptuous living, by which their instructors are enriched beyond any thought of the founders, and the pupils themselves contract habits of luxury fatal to their progress and morals.

There are abuses undoubtedly incident to ancient charities, almost inseparable from the changes of systems and of times. Regulations made a century or two ago it may not be possible *now* to carry into effect, and sometimes the occasion or objects of a charity, which at the time of its foundation was of acknowledged utility, may have utterly ceased. All abuses, therefore, or failures of public charities, do not necessarily involve criminality on the part of the Trustees. It may be out of their power to fulfil the intentions of their founders. But this tendency to abuse shows clearly the necessity of careful public inspection. And let it be remembered, that *no charity can be so well guarded, or committed to hands so pure, or to heads so wise, as to preclude the possibility of perversion,* if not by positive fraud, yet by negligence or collusion.

There is another lesson taught by the history of public foundations. Let the rich and charitable, who wish to benefit posterity, be cautious, lest they burden their legacies with such statutes or provisions, as shall make them useless or impracticable. Founders of Lectures, for example, should take care not to prescribe subjects, which however interesting now may to a coming age be obsolete. He, too, that would endow a grammar school, requiring a specified number of pupils, while he thinks that he is providing well for the rising generation, and giving himself a name and a praise in the village of his birth, cannot be sure that the village itself will always furnish his required number; and his charity may go a begging merely for want of living children to receive it.

Such instances have not been wanting even in our own youthful country. And enough certainly has been seen to suggest that they, who would bestow a lasting good by their benefactions, must remember the changes, which even a few years may make in the knowledge, opinions, wants, and whole condition of a community. Let them be willing to trust something to the discretion of posterity; and not by exclusive regulation or multiplied conditions to render their charity, if not useless, yet of doubtful utility; and as a trust, yielding little honor to those who are burdened with it, in comparison of the embarrassment attending the faithful discharge of it.

* A school in Pocklington, in Yorkshire, is mentioned as a flagrant instance, in which a clergyman of the established church, as master, was receiving *nine hundred pounds* a year for teaching *one* scholar.—*Report of the Commissioners on Mr Brougham's bill for investigating, &c. &c.*

REV. JOHN TOWNSEND.

Some extracts from the life of this philanthropist will be found on our first page. We have perused his memoirs with great satisfaction. There was much in his character of genuine excellence; a deep humility, incorruptible integrity, and a most ardent benevolence. Mr Townsend adopted, it is true, some speculations which most of our readers would reject. But his faith wrought by love, and was fruitful of good works. To us it is pleasant to contemplate such moral excellence under forms of speculative belief differing from our own. It confirms our conviction, that what chiefly influences character, or exerts a real power over the heart and conduct, is derived from those great general principles in which Christians agree, rather than from those in which they differ. And that in that great assembly, that shall be gathered out of all nations and all times, will be found multitudes, who notwithstanding their diversities of name have been with those, "who worship God in the spirit, and rejoice in Christ Jesus," and live on a hope that is full of immortality.

COTTON MATHER.

We have inserted a communication respecting Mr Upham's remarks on Cotton Mather's agency in the witchcraft delusion. Mr Upham's statements must surprise many readers, but we doubt not that he is prepared to substantiate them. We concur with our correspondent in thinking that Mr U. ought to bring before the public whatever evidence he possesses, in support of charges of so serious a nature against one whose memery has been precious among the sons of New England. We intended to give some extracts from the 'Lectures' this week, but the length of our first article obliges us to defer them.

LATE PUBLICATIONS.

The Unitarian Christian, No. 2. Augusta, (Geo.) The second number of this useful little work, which it appears from the advertisement is to be published quarterly, contains a good variety of matter suited to the region in which it will have the most circulation. One of the articles gives an account of the excommunication which has been passed (though in a comparatively mild form) upon two persons, formerly members of a Presbyterian church, who had taken the liberty of making the Unitarian meetinghouse their place of worship. Such measures will only react upon their authors to the injury of the cause which they wish to support. We have given on our last page a poetical extract from this work. We find also an item of intelligence that is highly gratifying.

We understand that our Unitarian friends in Savannah, have petitioned the City Council for a lot, suitable for the erection of a church: and that their application has been favorably received.

The Child's Book on the Soul. By T. H. Gallaudet. Hartford 1831. pp. 127. 18mo.

This is an admirable little book. We have seldom met with so successful an attempt to convey instruction on spiritual things to a little child, or with so happy an imitation of the manner in which children converse. In a series of dialogues between a mother and her son five years old, Mr Gallaudet conducts his readers from the simplest facts that strike the senses to the conclusion that every human being has *an immortal soul*. This is the single point to which all the conversations tend, and we doubt not that every child will both understand and be satisfied, while we are sure he will be entertained by the manner in which this truth is proved. The writer has fulfilled his purpose of preparing a book which christian parents of every denomination may use. We have noticed no objectionable doctrine, and we recommend the book for use in Sunday Schools and in families.

Mr Barrett's Artillery Election Sermon, preached at the 193d Anniversary. 1831.

We listened to this Discourse with great pleasure at the time it was pronounced, and though prepared for an occasion of local interest, we are glad to welcome it from the press. It enforces the necessity of a pure religion to the welfare and safety of the country, in these times of agitation and revolution, and describes the character of the religion, the prevalence of which should be desired by every American and patriot. The dangers which threaten our national prosperity are pointed out with a wise discrimination, and illustrated in stirring and eloquent appeals.

OBITUARY.

HON. SAMUEL FREEMAN.

Mr Editor,—as I have not seen any notice in your paper of the death of the venerable Christian and Patriot, whose public character is I believe truly given in the following tribute to his memory, and his character as a Christian and friend in all the benevolent offices of a long life was truly exemplary, if you think proper to give the obituary notice a place in your columns, you will much oblige

A Reader.

[From the Portland Advertiser.]

We have just attended the funeral obsequies of Samuel Freeman. As he filled for a long series of years a large space in public observation, justice to his memory requires that we should revive the recollection of his services. Mr Freeman was born in this town, June 15 1742, and was the oldest son of Enoch Freeman. The family early came from England and settled in Watertown, Mass.; one branch of it removed to the old colony, from which those of the name among us descended; the father of Samuel emigrated here in 1742, the year his son was born. Mr Freeman came before the public in 1774, as a warm advocate for liberal principles of government, which had then begun to produce a universal excitement, and was appointed on a committee of the town, with Brigadier Preble, Stephen Longfellow, Enoch Freeman, and Enoch Ilsley, himself by far the youngest, to meet committees from other towns to devise measures for the common interest. By the recommendation of these committees, a general convention of the county was held in this town. Of this convention Mr Freeman was a member and was chosen clerk, he was also appointed chairman of a large and respectable committee to prepare an address to the people, which was probably written by him, and was unanimously adopted. A committee of Inspection was also raised, on which he was placed, in company with the late Chief Justice Parsons, who was then an inhabitant of the town. The duty of this Committee was to carry into effect the patriotic resolutions of the sons of liberty. At the election in 1775, having just attained the age of 33, he was constituted sole delegate from the town to the first provincial Congress of Massachusetts. Of that body he was an industrious and useful member. He was reelected in 1776, and 1778, but other employments to which he had been appointed by the government prevented his engaging further in political life.

In 1775, on the re-organization of the Courts, he had been appointed their *Clerk*, which necessarily confined him at home; this office he held, with the exception of one year in the administration of Mr Gerry, until 1820, a period of *fortysix* years. The same year, 1775, he also received the appointment of *Register of Probate*, which he held in conjunction with the Clerkship, until he was commissioned *Judge of Probate* in 1804; the duties of which he faithfully discharged to the year 1820, when on the separation from Massachusetts he retired from them both. The confidence reposed in him by his fellow citizens was no less conspicuous than that of the government; in 1788 he was chosen one of the Selectmen of the town, and with the exception of one year was annually re-elected 25 years. In 1781, he was made deacon of the Church of the 1st Parish, and continued to discharge the duties of the situation as long as he was able to attend Church. In 1802, he with others petitioned for an act of incorporation for the Maine Bank, the second which was incorporated in the State, he was made the first President, and held the office for several successive years. He was also a member of the Board of Overseers of Bowdoin College, and for several years its President. These numerous and varied offices he filled with singular industry, fidelity and accuracy, and still had time to spare. By a judicious arrangement of his employments he was enabled to perform well his public duties, and had time left to devote to the charities of life; his active, benevolent mind sought relief from the toils of official duty in the humbler walks of benevolence, and we find him originating and aiding, by his money, his example, and his personal influence, all the institutions, whose tendency was to elevate the tone of society and to improve the manners and morals of the people. He was truly, for near half a century, the father of the town; for what good was there done or devised in it, and he was not found its author or patron? He had marked with feelings of honorable pride the resuscitation of his native place from its ashes, its new birth as a separate incorporation, and the full and strong developement of its infant resources, which have leaped, as it were, into full life under the genial influence of our free institutions.

Nor were these the extent of his labors; he had a peculiar talent as a draftsman, and while he was in the provincial Congress, this talent was often put in requisition. On subsequent occasions numerous demands were made upon him, especially at a time when educated men were rarely found in our community. This acquirement he turned to account, and the American Clerks' Magazine and Probate Directory, two works compiled by him, had a very rapid and extensive circulation. Books of forms were then especially needed; there were few lawyers, and no books in common use of practical forms; the young people of the present day cannot realize the necessity which was felt in the early days of our history for the guiding hand of an experienced draftsman. His works passed rapidly through several editions, but as their author has been crowded forward by the thronging generations of men, so these have given place to the labor saving books, which like the leaves of the Sybil have been scattered over all the paths of business as well as pleasure.

In the latter part of his life, when he had thrown off the cares of office, Mr Freeman found employment in digesting the manuscript journal of the late Rev. Thomas Smith, the first settled minister of the town, and in collecting information relative to the history of the town and county.—This he published in 1821, and by so doing he has rescued from destruction many valuable materials for history, and established a lasting claim upon public gratitude. In reading what he has preserved of the journal, we can only deeply lament that the remainder is lost forever.

Such have been some of the particulars in the useful and protracted life of this venerable man. In his domestic and private character he may be traced by the same lines of kindness, benevolence, and integrity, which marked his public course.—He was twice married; his first wife died at the early age of 30, and he again married in 1786, the excellent woman with whom he enjoyed uninterrupted tranquillity for 44 years, and whom he has now rejoined, after a brief separation, in a more perfect state. The venerable patriarch, the active and useful citizen, now lies in the tomb, and if nothing splendid has emblazoned his course, his whole progress may be traced by the genial influence of utility—the noiseless and unobtrusive contributions to the moral welfare of this community.

[For the Christian Register.]

MRS JANE STEELE.

Died at Peterboro', N. H. on the 31st ult. Mrs Jane Steele, aged 33, wife of John H. Steele, Esq.

In the death of this excellent woman, society and the community in which she had lived respected and beloved, has sustained a severe loss. Active, energetic, possessing superior capacity and intellect, yet amiable, benevolent, and kind, Mrs S. literally "went about doing good;" and her counsels and opinions were sought and valued by all around her. Her house was the abode of hospitality, and there are those in this community who occasionally visited there and shared her kindness and attention, and who feel that great indeed is the void occasioned by her removal; but it is in the relations of wife and mother we most delight to contemplate her character and virtues, and shall cherish her memory with sacred fondness. Her bereaved husband and children are called to drink deep of the bitter cup—yet there are consolations adequate to all their wants, and to those we commend them with christian trust and confidence.

SUMMARY.

The Treasurer of the Massachusetts General Hospital has the pleasure to acknowledge the receipt of Five Thousand Dollars, as a Donation from a Merchant, with a request that it "may be accepted for the benefit of that most useful and excellent institution."

Beacon street, July 30. 1831.

The Jewels of the Princess of Orange. About two years ago, jewels of great value, belonging to the Princess of Orange, were stolen in a mysterious manner from the palace in Brussels. The New York papers state that part of them were found in that city, during the last week, in a house in Pearl street. The Collector of the port of New York, believing that jewels were concealed in the house in question, obtained a search warrant, and in company of a magistrate visited the house, forced their entrance, and found many of the stolen jewels. The ostensible owner, and supposed thief, is an Italian named Carrara. He made his escape from the house through a back door. On Saturday evening, by the energy and perseverance of A. Seely, Esq. a lawyer in New York, he was arrested about two miles from Brooklyn ferry, Long Island. On being discovered, Carrara fled and it is said might probably have eluded his pursuers, had he not fallen in a ditch. Here he was overtaken by Mr Seely, a struggle ensued, Mr S. was injured, but the arrival of the officers secured the fugitive.—A question arises as to the disposition of the jewels. They were smuggled, and by law forfeited to the United States. They were stolen, and will be reclaimed by the owner. An act of Congress will probably settle this difficulty. Carrera declares that he purchased the jewels in Algiers. The value of those found in New York is estimated at $100,000; the commissions of the Collector will be $13.000. It is said that a still larger amount of the stolen property was secreted in Brussels and France. A Yankee might *guess*, that if two or three hundred thousand dollars had been vested in something more substantial, it would have been more profitable and less liable to loss.

Mission to England. The New York Advertiser announces the arrival of Mr Van Buren in that city, and that he is to sail immediately for England, in the frigate Potomac.

Commencement at Union College. This anniversary occured on Wednesday the 27th ult. The degree of D. D. was conferred on the Rev. Archibald Mason, of Wistraw, *Scotland*, and on the Rev. Joseph Penny, of Rochester. The honorary degree of A. M. on the Rev. Christian B. Thunnel, adjunct Professor at Hardwick Seminary. The regular degree of A. M. was conferred on 19, and the degree of A. B. on 75 alumni of the College.

Waterville College. The Commencement of Waterville College was attended on Wednesday of last week. The degree of A. B. was conferred on five young gentlemen. Dr Chaplin was unanimously re-elected President of the College.

Cherokee Women. The Indian's Advocate, published at N. Echota, states, that the Georgia Guards have received orders from the Governor to inflict corporeal punishments on such *females* as shall hereafter *be guilty of insulting them*? Who is to judge of the insult?

Oregon. The St Louis Republican [illegible] arrangements have been made by the Oregon Colonization Society for the assembling of a thousand men in that city, in January next, preparatory to emigration.

FROM EUROPE.

Poland. An arrival at New York from Havre, brings Paris dates to the 20th June. No important battle has been fought since our last intelligence. In sundry skirmishes the Poles have been successful. The Emperor of Russia is disappointed in his expectations of subjugating Poland immediately. He has displaced Diebitsch, the commander in chief of the Russian armies, and appointed General Paskewitch in his place. The intervention of England and France in favor of Poland is confidently expected.

The army of Diebitsch is said, in a Warsaw paper, to have divided into three bodies. One of which will march to the west, on the Palatinate of Plosh. The Cossacks occupy Szydlow, Suchalin, and the head quarters were at Zambrow. News had been received, that the districts of the Government of Groduo, near Volhynia, were in open insurrection.

The Gazette of Koningsberg announces that the Polish Gen. Gielgud has entered Lithuania, with 12000 men. He is followed by 4000 men of the line from the Russian Gen. Sachen, whose army is 8000 strong. Many insurgent Lithuanians join the Poles. The Russians are in a strong camp at Hauen. Gen. Gielgud made a false attack on that place in the night, while his main body passed the Memel to enter Schamait.

Belgium. The King of the Netherlands has given notice, that the armistice with Belgium is broken off, and it was expected that hostilities would commence in a few days.

General Lafayette, has addressed a letter to his constituents, the electors of Meaux, announcing his intention of again offering himself a candidate for their suffrages. The General recurs to many of the events of his political life, and to various occurrences in the government of France. He thus explains what has been called the *Programme de l' Hotel de Ville;*

After the visit of the new Lieutenant-General, accompanied by the Deputies, to the Hotel de Ville, I considered that the popular authority and confidence invested me with the right and the duty of going and entering into a frank explanation with the intended King, in the name of the people. "You know," said I to him, "that I am a Republican, and that I regard the Constitution of the United States as the most perfect that has ever existed." "I think so too," replied the Duke of Orleans, "it is impossible to have spent two years in America and not be of that opinion; but do you think that, in the situation of France and after the general opinion, it is proper for us to adopt it?" "No," rejoined I, "what the French people now want is a popular Throne, surrounded by institutions altogether Republican." "I understand it in this sense," replied the Prince. This mutual engagement succeeded in rallying round us those who were opposed to a Monarch, and those who wished for one—but any other than a Bourbon."—The General then goes on to say that he regards as Republican measures—the popular overthrow of despotic Ordonnances, a Charter granted, and a Dynasty of Divine Right, to substitute the Sovereignty of the People; the arming and constituting all the citizens of France into National Guards, appointing their own officers; so that the articles of the new law, which restrain the formation of rural battalions, and the election of chiefs of the legions, may be justly regarded as encroachments on that institution. He also considers as Republican measures, the jury in cases of the press, freedom of institution, the abolition of the phrase *religion of the State*, the power of proposing laws restored to the Chambers, some ameliorations in legislative and electoral forms, and the revision of the peerage, for he is not one of those that think the country has gained nothing by the Revolution of 1830. He cannot class among these measures the municipal law and the electoral law. He could wish to find the programme in religious liberty; in liberty of instruction; in the liberty of the press, freed from the impediments with which printing is shackled, and the duties to which journals are subject; in the responsibility of Government agents; in the election of departmental councils, by the universality of the citizens; in economy in the budget; in the fixing of the civil list not on the footing of 130,000 fr. as the President of the United States, but on that of a popular throne, and the domestic virtues of a citizen king; and in the additional article of the new Charter, if it leads to the abolition of the hereditary descent of the Peerage and the Second Chamber, conformable to the spirit of the Representative Government. The General next states that he does not think the nation marching in the ways of July; and, in reference to his removal from the command of the National Guards of France, adds that he had the two-fold compensation of retaining the confidence and attention of his brethren in arms, and avoiding the reproach of leading the public to consider, by his continuance in office, that the impulse of July was not deviated from.—He considers, however, that the national work, the Government, liberty, repose, and honor, might be consolidated by returning into the paths of July; and the next elections will decide it.

He thus refers to Poland—

When the Polish nation, triply enfranchised, by our principle of sovereignty, by the successive robberies of which it was the victim, and by the last violation of the compact made with it, arrested the movement of the Russians against us, and shed the remainder of that blood long since lavished for France, what prevented us from protesting loudly in its favor, from receiving its representatives, and not remaining as regards it in that position of abandonment which disgraced the reign of Louis XV.

Adverting to the invasion of Italy and the sufferings and crimes lately witnessed in that country, the General says it was not the fault of the Deputies in the Chamber, nor of their legations who signified their non consent in season to the council of the King, nor of the Italian patriots who had a right to consider the non consent equivalent to a promise to *prevent*—that France did not interfere on behalf of the latter.

He declares his conviction that the hereditary peerage cannot be continued.

Later Intelligence from Europe. Papers just received, announce the death of General Diebitsch. He died suddenly of cholera, at his head quarters Kleczewa. He was attacked by the disorder at two o'clock in the morning, and died at half past one in the afternoon of the same day. The General of Infantry, Count Toll, immediately assumed the command of the army.

England. The English Parliament has convened, and on the 21st June, his Majesty delivered his address from the throne. He recommends immediate and attentive consideration of the expediency of reform, upon constitutional principles, in such manner as to secure the prerogative of the crown, the authority of parliament, and the rights of the people. Assurances from foreign powers encourage the hope that general peace will be maintained, notwithstanding present commotions in Europe. Discussions on Belgian affairs are not yet concluded, but no interference will be made with the rights of the Belgian people to regulate their own affairs, while they adhere to the principles of public law and do not endanger the security of neighboring States. The demand for reparation of injuries has been complied with by the Portuguese government, but the diplomatic relations between England and Portugal are not yet reestablished. The reduction of taxes has not been attended with a proportionate diminution of public income. The address adverts to the troubles and disturbances in Ireland, and urges the necessity of measures for their relief. Addresses to the king were presented from both Houses, and his Majesty's thanks returned.

☞ A notice of the Ordination of Rev. Mr Fox, at Newburyport, was received as our paper was going to press, and is necessarily deferred till next week.

☞ WANTED NO. 23 AND NO. 30. ☜

Those who can conveniently spare either of the above numbers of the Register, will oblige us by returning them to this office.

MARRIAGES.

In this city, Mr Elisha Mitchell, merchant of Cummington, to Miss Dianthe Shaw, daughter of Nathan Gurney, Esq of this city.

In Barre, on Tuesday morning, by Rev. Mr Thompson, Rev. James W. Thompson, of Natick, to Miss Mary James, youngest daughter of Eleazer James Esq.

In Salem, Mr Nathaniel W. Carleton, of Danvers, to Miss Charlotte S. Hodgkins.

DEATHS.

In this city, Mrs Mary C. Hawley, aged 21; James S. Atwell, son of Ebenezer A. 11 months.

In Easton, Mrs Hannah L. B. Wheaton, aged 60.

In Worcester, Capt. William Warren, aged 80.

In Taunton Mr Nicholas Lincoln aged 38.

In Attleborough, Mr Charles Morse. aged 64.

In Holden, Capt. Silas Davis aged 55; Miss Abigail Daman, 20.

In London, May 24th, Mather Brown, Esq. Artist to his present Majesty King William the 4th. He was grandson to the Rev. Mather Byles, D. D. late of this city. He was an Historical and Portrait Painter, and was highly respected.

TEACHER'S GIFT.

Just published, by N. S. Simpkins, & Co. Court Street, *The Teacher's Gift to his Pupils*, with numerous engravings.

—From the Author's Preface.—

His design has been simply to draw from the common events of life, which every child must notice, a practical illustration of the value and necessity of religion and virtue. He has therefore taken for his subjects the daily occurrences that presented themselves in the immediate circle of his acquaintance, and anything in short, which might impress the youthful Christian with the *one great truth* that religion is essential to our happiness, and that there is no situation in life to which it would not impart new pleasure.

August 6. 3t.

NEW CHILDREN'S BOOKS.

This day published by Gray & Bowen, No. 141 Washington Street, the "Teacher's Gift to his Pupils, with numerous engravings."

—ALSO—

Just published for the Boston Sunday School Society, "Ellen and Mary, or the Advantage of Humility;" "Mary Smith, or the poor little girl who knew how to do good."

The above publications of the Sunday School Society, are intended for Sunday School Libraries, and are sold at a low price. A liberal discount is made to Booksellers. August 6.

SIXTH ANNUAL REPORT OF A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 49, of the First Series, being "The Reports of the American Unitarian Association, prepared for the Sixth Anniversary, May 24th, 1831." 12 mo. pp. 44. GRAY & BOWEN.

August 6.

LIBERAL PREACHER, *for August.*—Just published by L. C. Bowles, 124 Washington-Street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for August, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 8. Containing a Sermon by Rev. W. B. O. Peabody, on '*The New Commandment.*' John xiii. 34. August 6.

UNITARIAN ADVOCATE.—This day published, by Leonard C. Bowles, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. IV.—No. 2.—(New Series.) For August, 1831.

CONTENTS.

Objections to Modern Revivals. On the sudden conversion of large numbers by the preaching and miracles of the Apostles. Unitarianism adapted to produce zeal. Original Poetry—To the memory of a Young Lady. Letter from William Roberts, a native East Indian Unitarian. Unitarianism in the West. Second Letter from a candidate for the Ministry. General tenor of the New Testament, regarding the nature and dignity of Jesus Christ—By Joanna Baillie—London, 1831. The Scriptural Interpreter, for July, No. 1, Vol. I. Exhibition of the Cambridge Theological School. August 6

ADAMS' PATENT

SWELLED BEAM WINDLASS BEDSTEAD.

No. 422 Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

THE JUVENILE LIBRARY.

The Subscriber proposes to publish a series of vols. to be called "*The Juvenile Library*," to contain original Moral Tales, Biography, Travels, Natural History, and such subjects as may be thought useful and interesting, while they convey moral instruction, to young persons.

Each volume will contain about 200 pages 18mo, embellished with one or more engravings, handsomely done up in a neat and durable binding.

Manuscripts left with the subscriber will receive immediate attention and such as may be thought suitable for the purpose he will wish to purchase.

L. C. BOWLES,
No. 124 Washington-street.

JUST published by L. C. Bowles,
THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 1.

CONTENTS.

Editorial Introduction.
What is the Bible.
How should the Bible be read.
Meaning of the names given to the whole and to parts of the Bible.
Claims of the New Testament to attention.
Different Character of the Books of the New Testament.
Reasons for a New Translation of the Bible.
Translation and Exposition—Matt. iii. 1—12.
" " " " " 13—17.

FAMILY AND SECRET DEVOTIONS.

Exercises for Family and Secret Prayer; to which are annexed Hints on the Common Practical Mistakes in Family Religion; a new edition, enlarged and improved, this day published and for sale at this Office, and by *Wm. Hyde*, Messrs. *Carter, Hendee & Babcock*, and *Cottons & Barnard*. Price (best paper) 37 1-2 cents, bds.—per doz. (best paper) $2,—Plain paper separately, per doz. 37 1-2 cents May 21.

INFANT SCHOOL MANUAL.

New Edition. The Infant School Manual, or Teacher's Assistant, containing a view of the system of Infant Schools. Also, a variety of useful lessons, for the use of teachers. By Mrs Howland. Third edition. The rapidity with which the first two editions of this work were sold, is evidence of the want of such a work. This edition has been improved and enlarged, and will be found a valuable assistant to those who are engaged in, or are desirous of qualifying themselves for teaching Infant Schools. It will also be useful to every teacher of young children in common schools or families. Just published by

RICHARSON, LORD & HOLBROOK,
July 9. School Book Publishers.

BERRY STREET CONFERENCE.

This day published by Wait, Greene & Co. "An address delivered at the Berry Street Conference," May 25, 1831. By Rev. Nathaniel Thayer, D. D.

N. B. 'Sunday School Libraries supplied as usual.
'Ware on the Christian Character.' 2d Edition.
July 30. 3t

SECOND HAND CLASSICAL BOOKS.

For sale at the Christian Register office,
Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,
Greek Testament,
Græca Minora,
Tacitus,
Gradus ad Parnassum.

These books are generally in good order, and may be obtained at quite a reduced price. June 11

QUAKER BOOKS

At this Office. The works of George Fox, complete in 8 vols.

Works of William Bayly, reprinted from the English edition.

The Friend, or Advocate of Truth, 3 vols.

Friend's Trial, vols. 1 and 2.

Shewen's Works.

Mason's Review of Martin's Sermons on particular and unconditional election.

Holiday Jackson's view of William Penn's treatment of the Indians.

*** These books may be obtained at this office on reasonable terms. June 25.

HYMNS, SONGS AND FABLES FOR CHILDREN.

For sale at the Christian Register Office, Hymns, Songs and Fables for Children, by the author of Well-Spent Hours.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

Terms.—*Three Dollars* a year, payable in six months from the time of subscribing.

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To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

POETRY.

[For the Christian Register.]

LINES

OCCASIONED BY THE DEATH OF A CHILD ONE YEAR OF AGE.

Adieu, dear child!
Thy soul hath passed to scenes more bright,
Than earth e'er opened to the view;
Where God doth dwell, diffusing light,
To angels, and the "chosen few."

Adieu, dear child!
No longer shall a mother's hand
Assistance to thy weakness lend,
Nor shall she by thy cradle stand,
To Heaven the anxious prayer to send.

Adieu, dear child!
In infancy, to sin unknown,
While mists obscured the mental sight,
Thy soul from earth to Heaven hath flown,
To be developed full and bright.

Adieu, dear child!
Thy span of life was short and brief,
And yet, to call thee back, sure no!
For now thou 'rt freed from sin and grief,
From bitter tears, from mortal woe.

Adieu, dear child!
Though eye be dim, and hearing dull,
And hushed the voice, that pleasure gave;
Thy memory lives: and oft I'll cull
The flowers with which to deck thy grave.

P.

[From the Unitarian Christian.]

PRAYER.

How sweet, when the bright stars their glories reveal,
Away from the world and its follies to steal;
And breathe from the heart, on the slumbering air,
The penitent sigh and the suppliant prayer:
O! sorrow departs from the tear-moistened eye,
When pointing the soul to her home in the sky,
And the spirit of mercy comes down from above,
To clothe the cold heart in its mantle of love.

How soothing is prayer to the grief laden mind,
When friendship is false, and the world is unkind;
When fortune frowns dark, and amid the deep gloom,
The soul pants for Heaven—the heart for its tomb:
O! then the tired thoughts to their great Author spring,
Swift as the speed of an archangel's wing;
The world and its sorrows they leave far behind,
And joy blooms afresh from the care-withered mind.

How sweet is the accent of prayer on the tongue
Of one who is innocent, blooming and young;
It cleanses her soul, like the rippling curl
Of a sea billow washing a beautiful pearl;
In joy or in sorrow, in darkness or light,
Prayer strengthens the soul for her heavenward flight;
And, while the last glance fills the death-closing eye,
Removes the dark shadows that curtain the sky.

MISCELLANEOUS.

MR PALFREY'S REMARKS ON ENGLISH LITERATURE.

In Professor Palfrey's oration, delivered by request of the municipal government of Boston, on the last Fourth of July, we have some remarks on the character and influence of modern English literature, which deserve attention, and will probably strike many readers as new. After introducing the mention of a native literature as one of the "requisite securities to our liberties," he observes:—

This subject,—it seems to me,—is one of paramount consideration. Of the many profoundly interesting specifications which belong to it, I will dwell on only one, which I think, will not, when well weighed, seem fanciful. We may learn many good things from England, fellow-citizens;—I should delight to pause to pay that tribute of respect to a noble nation, which would be offered in an attempt to enumerate such;—but the love of that truth, first named among those announced as self-evident in our declaration of independence, and a truth which lies at the basis of institutions, that need to be endeared to us,—the truth, namely, that "all men are created equal,"—love of this is not among the good things which England has to teach us. The opposite sentiment prevails there to a degree which a simple American can scarcely believe, long after he has been used to witnessing it. There are other nations of Europe where office, simple power, may be more reverenced; where the bayonet is more feared, than there;—this is a different thing; but I suppose no other nation, at any rate in the more civilized part of that continent, is acquainted with a blind and subduing reverence for mere rank,—for the naked accident of birth,—which approaches so near to the East Indian idolatry of *caste*. No station is exempt from it, low more than high. Scarcely any mind, however philosophical or however radical, entirely escapes it. Every body who can read, is familiar with the peerage book. Every where, one of the most frequent themes of discourse is found in the alliances of noble families. The drawing room of authors of the most heterodox political speculations are thought ill furnished, without a representative of the privileged classes for the honored guest; and I have been struck with wonder, at remarking voices, on whose accents the reading world would hang, sink into a reverential tone, when a titled name was to be uttered, of no account beyond the boundary of the acres which went along with it. Of course this universal style of thinking, this caressed and most moving delusion, this all but instinct of the English mind, finds its way into books. It overspreads the whole field of English polite literature. History, song, the drama, are full of it. Nothing can succeed without recognizing it. Even religious novels, which,—if any thing might, one would suppose,—would furnish an exception, cannot do their work without its aid. Dunallan, who is to teach us all christian graces, must have the advantage of being a peer of the realm; and the defender of the protestant faith in Father Clement would want sufficient recommendations to this office, unless he belonged to the landed aristocracy. Who can doubt, that the literature, which makes our intellectual aliment, may awake a note which will not exactly chord with that of triumph in the institutions of equal privilege under which we live, when he considers how prodigious within the last score of years has been the influence of one mind,—that of Sir Walter Scott,—over the minds of the American people? and with what a glory the magic of his genius invests the phantom of rank in the visions of the romantic spirit.

* * * * *

The remark is not, I repeat it, that the institutions strengthened by force of a sentiment, which makes the key note of English literature, are bad institutions where they exist;—this consideration, well founded or otherwise, would not be to the point;—but that they are not ours, and would not be good for us; and therefore it can scarcely be eventually good that they should be made, by the power of fine writing, to take hold of our feelings and imaginations. May I call them without discourtesy, "flesh-pots of Egypt," to be desired in their place, but to which it were best for us, who have come thence, not to be looking back? Nor is it so much that there is danger of our preferences being thus positively won to those foreign institutions,—though certainly young and imaginative minds are ductile;—but that this antagonist current of feeling may qualify and tame the fervent love, with which it greatly concerns the republic that every citizen should regard its own,—its own institutions, that involve far other principles.

It would be endless to pursue illustrations of danger, to which, in various ways, we may be exposed, by our almost exclusive use of a foreign literature,—and that too a foreign literature, let it be particularly observed, which comes much closer than any other could to our hearts, by addressing us in the moving idioms of our own mother tongue, and which speaks to our minds much the more intelligibly and effectively, for being the creation of a society, whose habits, in some respects, are liker to ours than are those of any other. Even the views, which I have attempted on one point, I am sensible have been too sparingly illustrated, to take any duly impressive,—I fear even, any sufficiently intelligible shape. But I am also persuaded that, if parents, finding their children falling in love with the ideal heroes of the immure portion of contemporary English literature, may reasonably have been led to tremble for the honesty and happiness of sons, and the honor of daughters; patriots too, remarking how the better portion of that literature to which alone I have now referred, necessarily bears the impress, and conveys the feelings, of a society, of which monarchy and aristocracy are leading elements,—demanding of course to be invested with all fascinating associations which the genius of writers can lend,—must allow that it is not a literature, to which the discipline of American youth may safely be committed. It is, however, the literature which will be trusted with that discipline, which will do a great part in forming the sentiments and tastes of our young people,—their sentiments and tastes, against which theories may not forever stand, until we have a literature sufficiently extensive and attractive of our own to take its place. Its place may be taken,—in a great degree, at least,—by a native literature, even though this should not be of equal power; because, if at all able to sustain the comparison in other respects, it would have a great advantage in the circumstance of being native. I know not how or when such a literature in sufficient amount is to be produced; though to many I should seemed justified in thinking, that the production is even now well begun. But I am sure it may reasonably be an object of a patriot's intense desire. If true to native inspirations, if true to hopes of honorable fame, if uttering its own American instinct, genius, working in such a literature, would fill us with the pride, which we ought to feel in our republicanism. The attractive models it would present would be those of the man who, fearing God, fears nothing else, the bodily manifestation of republican virtue, the citizen worthy to enjoy and uphold a free state. In my poor mind, there is no working man who is to do better work for this community, than he who toils at book work of the kind in question. The literature which can so serve the public, merits the public's best honors, when it has come, and its best encouragements and invitations now.

NEW ORLEANS.

We have once or twice taken from the communications of an intelligent correspondent of the New York Observer, quotations from "Letters from the Valley of the Mississippi." The following sketch of New Orleans is from the same source.

New Orleans is the great emporium of trade not only for this state, but for the great Valley of the Mississippi. It stands on the left bank of the Mississipi, in lat. 30 deg., and long. 13 deg. 6 min. west from Washington City, and is 105 miles above the mouth of the river. It was founded in 1719, by Bienville, who succeeded his brother M. D'Ibberville in the government of the French colony in Louisiana. The course of the Mississipi below Natches is to the south-east. It makes at this place one of those bends which are so characteristic of all rivers south of the Susquehanna. Turning to the east just above the city, it then turns to the north, then east, and then south. The old part of the city stands at the centre of this bend and consequently faces the south; the upper part of course faces the west, and the lower the east. The extent of the city on the river is about three miles, and its width varies from a quarter of a mile on the extremities to nearly a mile in the centre. The levee, which commences on each side of the river 160 miles above New Orleans, and is continued below it, forms what may be called the wharf of the city. It is near 40 yards wide generally, and the inner part of it is the street or road which runs along the river. The outer side of it serves not only for a wharf where vast quantities of merchandise and "up country" productions are landed from ships and boats, but also for a market, and a sort of exchange, or place where extensive sales, transfers, &c. of commodities are constantly taking place.

This city is rapidly increasing. In 1820, the population amounted to 42,900 souls. It is now near 60,000. This is only the permanent population. In the winter there are frequently from 25 to 50,000 strangers in the place.

The portions of the city which have been built by the Americans resemble other American cities. The houses are of brick, and mostly two or three stories. But that portion which was built by the French and Spaniards is very different. The houses are low, surrounded by a narrow porch, and are covered with *stucco* of a white or yellow color. In the central part of the city the houses are contiguous; but in the suburbs, or Fauxbourgs, they are separated generally by intervening gardens of orange, olive, fig, and lemon trees, &c. The wooden buildings are giving place gradually to those of brick; and great efforts are making to improve the streets with good pavements, stone sewers, &c.

The principal public buildings are the cathedrals, College, Ursuline Convent, Presbyterian, Episcopal, French Protestant, and Mariner's churches, Charity Hospital, Town House, Banks, Theatres, &c. The Charity Hospital is one of the most useful charities of the city. New Orleans is peculiarly exposed to disease and want. In this hospital every thing is done for the sick and destitute stranger that can be done. In it more miserable beings have been sheltered, from it more have been dismissed cured, and more have been carried to their long home, than from any other hospital in our country.

In the back part of the city, and less than half a mile from the Mississippi, is the basin for shipping, connected by a canal with the Bay of St. John's, which empties itself into Lake Ponchartrain, six miles north of the city. Through this canal, the trade of the country bordering on Ponchartrain and Borgne, and of all the coast along the northern part of the Gulf of Mexico as far as Florida, approaches the city. Quite a considerable fleet of sloops, &c. may be seen at all times in this basin, which is almost in the centre of the city. A rail-road also will soon connect the city with lake Ponchartrain.

Nothing can be more interesting to the stranger than to walk along Levee-street and survey the flat boats which line the bank along the upper part of the city, filled with all kinds of productions from the "up country." As many as 1,500 such boats are here sometimes to be counted at once. Opposite the centre of the city you may sometimes see 50 steamboats, while every hour, almost, some arrive and others depart on their long voyages of one or two thousand miles; whilst below lies the shipping, which is increased or diminished daily by the arrival or departure of the powerful steam tow boats which escort the ships down to the mouth of the river and see them over the bar, and then bring others up, frequently one boat marching up with two or three ships, two or three brigs, and sundry sloops, &c! And if you pass through the market, you will see such a scene as you never before witnessed. Babel itself could not have exceeded it. You hear French, Spanish, English, and sometimes German languages all at once, spoken by negroes, mulattoes, *quartre unes*, and whites. The words "picayune," (picalion) and "bit"—(12 1-2 cts.) fall upon your ear at every step as you pass through the trafficing crowd.

It is obvious that New-Orleans must become an immense city. There are not less than 20,000 miles of navigable rivers connected with this great emporium.

The exports are constantly increasing. In 1827-8, there were exported 304,848 bales of cotton, 39,063 hogsheads of sugar. But this year, 1830-31, nearly if not quite 400,000 bales of cotton and 100,000 hogsheads of sugar will be exported!

There is no other city in our country that has an influence over so large an extent of country as New-Orleans. How great then is the need of a powerful moral influence here? Christians have slept over this subject too long. There are 2 Presbyterian churches, Methodist, 1 Baptist, 1 Episcopal, and one French Protestant in the city. Excepting the First Presbyterian (or rather Independent) church, they are all small; and I do not suppose that there are 500 members belonging to Protestant churches in the city, and probably more than one-half of these are colored people! There are five or six Sunday schools, embracing 400 or 500 children. But still good is doing, and the signs of the times are improving. The sabbath is shockingly profaned, but less than it was a few years ago.

FAMILY SCENES.

We know not the origin of an article which we find in several papers, but our readers will probably concur with us in thinking, and in lamenting, that it is but a fair picture of much domestic discipline.

Romping Sally runs against the corner of the table, raises a bump on her head, and of course begins to cry lustily. The mother comes to her assistance.

"Did it hurt its pretty head! What was it hurt my Sally?"

The sobbing child points to the table.

"Was it the table? naughty table! Beat it well." [Slap! slap! on the offending table.]

"That will teach it to hurt my Sal another time. Beat the naughty table again. It shan't hurt my Sally."

In the mean time Sally's contusion has become less painful, the red eyes are dried, and the child is pacified—at the expense of a practical lesson in *revenge*. Miss Sally, fifteen years afterwards, throws the blame of every mischance or misfortune, which her own clumsiness or folly has caused, upon her companions and dependants, simply because she must still have a table to beat.

The mother's pet, Tommy, has been playing all the morning with his new toys, has broken up his drum to see what was inside of it, and tost his penny trumpet and his windmill into a corner; and now he comes crying to his parent, tired of his play and playthings, and expects her to spend her time in inventing new amusements for him.

"No, I'm busy. The clothes have just come in from the washing, and I must put them away. I can't play with you today, Tommy; indeed I can't."

But Tommy knows better. He has been told fifty times before, that his mother was busy and could not attend to him, and he remembered well, that a little teazing gained him the victory. Like a good General, he tries the same manœuvre again.

"Come and play with me, Ma! I don't know what to do. I can't play alone, and Dick won't be home from school till two o'clock."

A fresh denial provokes a second fit of crying, and Tommy's perseverance triumphs. His mother plays at hare and bound with him, makes a cat's cradle for him, tells him ghost stories, and mends his drum, till the clock strikes two. The father comes home, sees no dinner ready, looks for his wife and finds her at the napery press. "My dear, how is everything so late today?"

"Oh, that teasing Tommy would have me play with him this whole livelong morning; and I have not been able to do a thing since breakfast."

Thus a petted child's whims are allowed to derange the economy of a whole family; and the good mother never dreams that she is bringing up her favorite to be a selfish, self important being: a burden to himself, and a plague to society.

Even the odious vice of lying is most unconsciously, but most effectually, inculcated by the weakness and inconsistency of parents.

"Frank, you shall not go outside the garden wall again, to play with these dirty boys in the street. I have told you fifty times I would not have it; and I won't. If you ever go again without my leave, I'll never speak to you afterwards. I'll sell you to the gypsies, and they may do what they like with you."

They say man would leap over the wall of a paradise, even though it were surrounded by a desert, to escape confinement. At any rate, Frank does not choose to be cooped up: so he leaps the garden wall next day, and is the merriest and the noisiest among his rough companions.

His mother finds him: Does she cease all intercourse with her own child, as she promised? Does she sell him to the gypsies, as she said she would?

Yet she expects him, when he grows up, to consider his word, once given, sacred and inviolable. If she detects him in a lie, she wonders how on earth he learnt such wickedness; and were you to suggest that her own example, (at all times more powerful with children than precept) was the cause, it would be considered an insult never to be forgiven.

No wonder that a man's word goes for so liitle in this world, and that we must have oaths and pledges upen all occasions. The best friends the lawyers have are ignorant mothers. They bring them more business than all other causes put together.

MR COKE OF NORFOLK—THE GREAT ENGLISH FARMER.

The New York Enquirer, after complaining that this distinguished member of the English commonalty should, as report says of him, accept a peerage, adds some memoranda of his enterprise and success as an agriculturalist. The statements, we presume, are substantially, if not perfectly correct, as they correspond to what we have learned from other sources.

A good deal has been said lately in our papers, about the cost of elections in England; perhaps the case of Mr Coke may not be generally known: as we never see it mentioned, we suppose this to be the case. His last contest for Norfolk cost him £75,000, or about $350,000, and once it cost him £90,000, or about $375,000, including exchange.

But how can he endure such enormous expenditures—and what is the object really worth? As we are apt to measure worth in this country, the object is worth just nothing at all, being productive only of further and considerable expense, without emolument or profit. Wealthy men, however, in that country as in this, love power, and are willing to pay for it; love to lay out their money on something—no matter what—which other people cannot afford. Hence the geometrical ratio in which diamonds are estimated; hence the value of a white elephant in the East, even to a monarch; hence the extravagant price we pay for cashmere shawls, blond laces, &c, &c,—no one of which would be thought half an beautiful, if they cost but half as much. But how can Mr Coke afford to throw away so much money? Simply because he is a great farmer, who has lived long enough to enjoy the results of experiments made in his youth,—to eat of the tree that his hands planted half a century ago. When he came into possession of the estate he was poor, and the estate poorer. The whole was not worth £2,000 a year; what it is now, he himself has made it. There were 11,000 acres of land lying waste, which had been let for three shillings an acre. When the lease expired, the man who had it would not offer more than two shillings an acre for a renewal. "No," said Mr C., "I will keep it to breed pheasants and game in—it will be worth more than two shillings an acre to my friends, if not to me." The man would give no more, and Mr Coke went forthwith to planting oak, larch, and sweet chesnut, as they call it there, to distinguish it from the horse chesnut—over the whole of his magnificent preserve. He persisted, year after year, until he had covered the whole; and when he came to be married, it was valued by competent appraisers, with a view to the marriage settlement, at £220,000. In the county of Norfolk, he owns over 60,000 acres of land, either under a high state of cultivation or well worked; 5000 acres of which he actually farms out on his own account,—it is eleven miles round his park. When he began to revolutionize Holkham, fifty years ago, it cost him ten thousand dollars a year for timber to keep his fences and buildings in repair, (apart from his own house, that being a palace, and fitted for the wear and tear of centuries;) but within the last eighteen years, he is not only able to supply himself with timber, but to sell about twenty thousand dollars worth of *poles* every year, from clearings which are continually made, where the smaller growths get crowded, or the larger trees interfere with one another. For the last twenty years, he has regularly planted one hundred acres, every year, with timber trees. He has five regular auctions a year, and puts up these *poles* in lots of 260. The timber is in high credit, and the sales average about $4000 each, or $20,000 a year. The monthly expenses of his establishment at Holkham, is about $5000; he keeps 70 servants, 45 being men servants. In a word, he is the builder of his own private fortunes—a strong-minded, straight-forward, useful man,—a self-made philosopher, and what is more, a practical farmer; living under that extraordinary system of poor laws, where men are bribed to pauperism and precipitate marriage, he has contrived to keep the whole country, far and wide, in a healthy state, by the mere influence of a quiet and sober example. *What had such a man to do with a peerage?*

COMMONWEALTH OF MASSACHUSETTS

In General Court, at the May Session thereof, in the year of our Lord 1831.

RESOLVED, by both Houses, the same being agreed to by a majority of the Senators and by two thirds of the Members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment; and that the same, as thus agreed to, be entered on the Journals of the two Houses, with the Yeas and Nays taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

"ARTICLE OF AMENDMENT.

"The members of the House of Representatives shall be elected in the following manner:—

"Each city, town or district, containing twelve hundred inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district, shall always be ascertained and determined by the next preceding census taken under the authority of the United States.

"In every case where any town is now united to any other town or district, for the purpose of electing a Representative, such towns and districts, so united, are, and shall be considered, respectively, as one town, in all things respecting the election of Representatives, as provided for in this article.

"Any two adjacent towns of that class which, separately, would not be entitled to elect a Representative, shall be united together and form a district for that purpose—and where any such town is so situated, that it cannot be united to an adjacent town of the same class, it shall be united to an adjacent town which is entitled by itself to elect a Representative, to form a Representative district In which case such district shall be entitled to elect an additional Representative every other year; and if any town not entitled to elect a Representative every year, shall by a majority of votes, at a legal town meeting for the purpose called, decide against being united with any other town to form a Representative district, the Legislature shall, upon the application of such town, authorize it to elect a Representative every other year, commencing to elect on such a year, as that the House of Representatives shall always be of as equal a number as may be. The Legislature which shall be elected under the existing provisions of the constitution, in the year of our Lord one thousand eight hundred and thirty two, shall form the Representative districts as herein specified, and shall by law prescribe the mode in which they shall hold and make return to their Representative elections. And the right of representation so established shall not be altered by any future Legislature, till the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards.

"And to prevent the House of Representatives from becoming too numerous, the number of inhabitants which shall entitle any city, town or district to elect one Representative and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public treasury.

"Not less than seventy five members of the House of Representatives shall constitute a quorum for doing business: and all the provisions of the Constitution inconsistant with the provisions herein contained are hereby wholly annulled.

In House of Representatives, June 14, 1831.

The foregoing Resolution and Article of Amendment to the Constitution, having been passed and adopted in this House, two thirds of the Members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate. W. B. CALHOUN, Speaker.

In Senate, June 18, 1831.

The foregoing Resolution and Article of Amendment having been agreed to by a majority of the members of the Senate present, and voting thereon, the same are referred, agreeably to the provisions of the Constitution, to the General Court next to be chosen.

LEVERETT SALTONSTALL, President.

COMMONWEALTH OF MASSACHUSETTS.

In Senate, June 20, 1831.

Ordered, That the Clerk of the Senate cause the proposed Amendment of the Constitution to be forthwith published three weeks successively, in all the newspapers printed in this Commonwealth. Sent down for concurrence.

CHAS. CALHOUN, Clerk.

House of Representatives, June 20, 1831, Concurred. P. W. WARREN, Clerk.

A true copy.—Attest,

CHAS. CALHOUN, Clerk of the Senate.